

Imaginary

1° Free what is imagined in this or that manner, can be imagined in a variety of other manners

terminations
epitax
mens access, terminus

Difference between image & percept: percepts do not admit the same degree of freedom

Image: ① a free activity; ② first step towards dealing freely w/ objects
③ a fundamental step in objectifying subject, dealing with oneself.

2° What is imagined, is presented

Darstellungskritik, Schopenhauer FOF 241

Ocularité, G. Durand, 441, following Binet & Wagnon

Whatever is experienced, is transposed to visual mode

eg. high notes w/ls in music

Piaget, on origin of vocal symbols

3° Imagining is intentional

Image = Image of ..

Hence image has a meaning; its extension (terminal) meaning is what it represents; meaning in sense of "meant"

However there is also meaning in the active sense of what I mean what I am intending, what I am about, what I

am concerned with ...

This active meaning is the most important, because the imagined as such does not exist, while the imaginer does exist & really is imagining

What then is meant by

imagining is free &

Imaginary

1° what is imagined, as such, is not real, fiction

but that it is not real, is a judgment

acknowledgment / cancellation of "reality" by judgment is not work of imagination

imagined is present presented (Darstellung, scenaric)

not presented as an "real" presentation

not intensity, degree of organization of perception

but this given is judgment based on understanding of intention

"virtual" experience [unrealized matter, Arch on phil.]

2° the one who imagines is real, & he really is imagining

a the imagined is an object of consciousness

conjoined is affect

manifests the affect of subject

sympathetic

fear, horror,

desire, delight

joy, sorrow, etc.

types of affect

b

regime

diurnal

nocturnal

synthetic

two distinct attitudes of subjects

to same image

manifests the subject himself

y

manifests the subject's attitude to world

world not an object - an encounter / at hand know

attitude to world = incipient conception of world

apprehension /

3° The one who only imagines has not actualized his full characteristic reality

decalcomania & within 10/6 =

4° Imagining is virtually experiencing what is imagined

It for the imagined is presented, horse, contours,
and so in some sense is experienced

This experience differs from perceptual experience,
extrinsically ① by its enormous freedom ② by its less intensity

③ by its diverse organization (freedom = lack of noted organization)

intrinsically by the fact that perceptual experience leads to a
judgment of existence, reality [This horse is] while
the virtual experience leads to a judgment of
non-existence, unreality

5° The ~~subject~~ ^{subject} of virtual experience is variable

The subject that imagines is "real" but his full
reality, his characteristic, reality is not activated by the
mere fact that he is imagining - intellectual rational moral conscience
may still be present

Hence the extrinsic determination by rational judgement
is not operative in the one who is just imagining
dream-state, reverie: ens & non-ens are beyond horizon

Moreover, in undeveloped subjects the supremacy of ens, non-ens,
(= supremacy of rational judgement) is not yet actualized &
not acknowledged. Hence opposition of mythos & logos:
Logos can say that the contours is merely imagined; but, mythos,
if it were concerned in reasons, could answer that the being is truly
affirmed

6° The transition from $\mu\acute{\iota}\theta\omicron\varsigma$ to $\lambda\omicron\gamma\omicron\varsigma$ is twofold

There is the ~~the~~ radical transition, the transition in principle, which acknowledges the supremacy, ultimacy, decisiveness of rational judgment

There is the further task of working out the full implications of the principle, its full range of applications

- numerology → arithmetic
- astrology → astronomy
- alchemy → chemistry
- magic → applied science

mythic modes of reasoning
 reality
 knowledge
 objects
 substance
 causality
 world
 etc
 → critical philosophy

7° The transition from $\mu\acute{\iota}\theta\omicron\varsigma$ to $\lambda\omicron\gamma\omicron\varsigma$ does not end

with the elimination of imagination

α $\mu\acute{\iota}\theta\omicron\varsigma$ is a pre-undifferentiated plurality of organically related qualities [art, letters, religion, ^{commerce} science, philosophy, history, ^{theology} etc]
 that divides into discretes

β the achievement of $\lambda\omicron\gamma\omicron\varsigma$ is abstract - even when it reaches the complete range of abstractions, it remains the abstraction from "relatedness-to-me", "presence-to-me" and a phenomenological account of that is only an abstraction based upon it - theology is not prayer but hephany is

α insight is insistence
 an experience of insight

"Real" apprehension means that apprehension is experience can be true but cannot be false

80 The object of imagination is spatial, temporal, subject to law,
but the space & time are virtual and the laws are the laws
of the job, of imagining

the object is spatial, in virtue of "oculocentric", but also
it is spatial in ^{preconceptional, unmeasured} ~~in~~ ^{manner} that escape the geometries

eg. there is an apprehension of space in the fact that
my body is spatial (down - below, up - above, forward - backward,
right - left, inside - outside, Kinaesthesia, Kinaesthesia,

there is an apprehension of space in the ethnic domain,
"home", a religious house, a class-room, a hospital, a
store, a city, a village - local points & ways

the object is temporal if it is subject to change, but
it also it is temporal in manners that escape clocks & calendars -
the time of the music is not uni- but multi-dimensional;
it is not a line but a volume of time; many
lines of anticipation & reflection, preparation, disappointment,
fulfilment connecting each moment as before - after

the space & time are virtual they are on their own, not determined
to the point that they are linked within networks of real
spatial & temporal relations - to imagine Socrates is not to
imagine him sitting opposite me now - to imagine Socrates is not to
imagine him in special quarters at Roman 200, or
provide a special table at a banquet

8° The object of imagination is spatial, but the space is virtual

spatial of actualité 2
virtual of virtual existence &

Virtual space is not in relation with real space: to imagine a person, something, occurrence does not necessitate the determination of a real location; one can imagine someone without imagining him sitting on the chair opposite me, a centaur without placing him in one of the parts of a Roman zoo, etc.

Virtual space is virtual in virtue of this incomplete determinateness; but the subject that imagines does not as such know that what is created is fully determinate, concrete.

Virtual space is the congenial locus for objects without spatial determinateness: God, angels, souls of dead or not circumscribed in loco; but they can be assigned locus in virtual space.

Virtual space is exempt from laws of real space: imagining is pure act only to judgement but also to understanding; law is grasped by understanding.

Hence A virtual space: no blowing from distance, no change of visible shape from perspective, no limitative confinement to "here" - hence no inaccessible regions (upper air, heaven, hell, lost islands, etc), no delays from location, no impossibilities of conjunction, separation, except those imposed by fact itself.

Magic circle ^{space} in virtual: the participants were into virtual space; simply we can imagine ourselves in hell, heaven, at foot of cross, at bottom of mountain; but we can do so in common, all behave as though we were there, ^{or} as though we were in a place in the properties of virtual space.

90 The object of imagination may be temporal, but the time is virtual.

z Time, temporal: *nunc entis quod movetur, mutatur*
Eternal, eternally: *nunc entis immobilis, immutabilis*

a The one that imagines is spending his time in dreaming, revising, fantasy
& that time fits into the network of relations that radically is affirmed, is a real time

y But what he imagines may be presented as motionless;
the "triangle" is just presented.

Or it may be presented as in motion, undergoing change;
in neither case is it temporally determinate, within the net
work of relations understood about actual correlated moments of earth

As imagined, it need not be imagined as contemporary to me,
to Napoleon, to Descartes, to Aquinas; such
contemporaneity is may be left indeterminate - & so time
is virtual. It is "in illis temporibus" "once upon a time"

! Such time, like space, is prior to laws of understanding;
no need of time-machine to advance into future, return into past;
no necessity that past is definitively over, future has not yet occurred;
the beginning can be "now"; the end can be "now" of virtual time
any acceleration of rise, fall, trajectory
any anachronistic combination